الايمان بالملائكة

ومن من الناس يستحق دعاء الملائكة أو لعنتهم

Faith in the Angels

and

People who deserve the Salaat of Allah's Angels and those who deserve their La'nah

Compiled by Shawana A. Aziz



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Shaikh Salih al-Fawzan (hafidahullah) writes in his treatise, *al-Eeman bil-Malaaikah wa-Athruhu fi-Hayatil-Ummah*,

"Belief in the Angels has a tremendous effect on human life because if one is aware of their presence (around him), he becomes alert.

If he knows that there are angels assigned to watch over him day and night, he becomes cautious that they may write something (that he says or does) which is not befitting (and not in the best interest of his well-being in the hereafter).

If he were to know that investigators were following him, would he not be cautious - fearing that they might take hold of some speech or action which might lead to a harmful outcome? So why is he not cautious of the Angels?

You see the humans who may be following you and you can hide from them… but Angels see you while you do not see them. It is possible to escape (from the eyes) of humans by taking cover in your house, or hiding yourself in an unknown place and they will not know about you. But the Angels enter every place with you. Allah has bestowed upon them the ability to access any place that He orders them to reach and it is for this reason that Allah admonished us and said, "But verily, over you (are appointed angels in charge of mankind) to watch you, *Kiraman* (honorable) *Katibeen* (writing down your deeds). They know all that you do." [Soorah al Infitar (82): 10 12]

This is the fruit of Eeman (belief) in Angels - that the person safeguards himself from sinful sayings and actions that will be recorded (in his book of deeds) and he will be accountable for them on the Day of Judgement." [end quote]

This booklet comprehensively covers all four aspects of Belief in Angels; belief in their existence, functions, names and attributes. Additionally, important points of Tawheed are

highlighted by refuting incorrect understandings, for example the false claims of contemporary grave-worshippers that are similar to those made by the pagan Quraish during the time of Allah's Messenger.

In the course of the booklet, clarification of a number of doubts have also been included such as explaining Qur'aanic verses like, "We are nearer to him than his jugular vein…" This refers to the Angels of Allah and does not indicate that Allah is present amongst His creation.

The booklet also compares the likeness in the thinking of those who claim that Prophet ﷺ was created from Nur (i.e, light, which is a characteristic of the Angels) and the mentality of the disbelievers who demanded that an Angel be sent as a Messenger.

The second section of the booklet enumerates characteristics of those fortunate people, on behalf of whom the Angels seek forgiveness and supplicate for their well-being in this world and the Hereafter. It also lists those unfortunate people, against whom the Angels invoke Allah. This part of the book is mainly based upon the book, '*Fariston ka Darood panewale aur Lanat panewale*' (Urdu) by Dr. Fazl-e-Ilahi.

Numerous other original Arabic books were referred to in the compilation of this booklet, mainly; *al-Eeman bil-Malaaikah wa-Athruhu fi-Hayatil-Ummah* by Shaikh Salih Ibn Fawzan al-Fawzan, *Aalam al-Malaai'kah al-Abrar* and *ar-Rusul war-Risalaat* by Shaikh Umar al-Ashqar, beneficial lectures of Shaikh (Dr.) Abdullah al-Farsi, *Tafseer Ibn Katheer*, *Riyadus-Saliheen* and others.

May Allah make us amongst those who deserve the Salaat of His Angels. All strength and success lies with Him Alone.

Shawana A. Aziz



Faith in the Angels

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

﴿ لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ
وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ
وَٱلْكِتَٰبِ وَٱلنَّبِيِّـۧنَ ﴾

"It is not devotion to turn your face
towards the east or the West.
Rather, true devotion is
when someone believes in Allah, and the Last Day,
And the Angels, and the Books, and the Prophets."
[Soorah al Baqarah (2): 177]

"The Messenger believes in what has been sent down to him
from his Lord, and so do the believers.
Each one believes in Allah and His Angels
and His Books and His Messengers."
[Soorah al Baqarah (2): 285]

In these blessed verses,
the Noble Qur'aan guides us to
the faith in Angels,
which is a basic tenet of Eeman
as is known from the lengthy Hadeeth of Jibraeel عليه السلام,
in which he asked Allah's Messenger ﷺ to define Eeman.
Allah's Messenger ﷺ replied,
"It (Eeman) is to believe in Allah, His Angels,
His Books, His Messengers, the Last Day,
and to believe in al-Qadar - the good and the bad."



1. **Affirming the Existence** of the angels and the fact that they are a creation of Allah and thus, subject to His Lordship and worship.

   Shaikh Salih al-Fawzan writes in his treatise, *al-Eeman bil-Malaaikah wa-Athruhu fi-Hayatil-Ummah*, "Angels are a creation of Allah, which He created for His worship, and to carry out His commands in the universe...

   They are a creation from the world of the unseen; we do not see them but we believe in their existence with certainty without doubt because Allah has informed us about them and likewise, His Messenger has enlightened us about them with definitive information that causes us to believe in them."

   Belief in angels precedes belief in the Books of Allah and His Messengers because Allah revealed the Books to His Messengers by means of angels. Denial of the existence of angels leads to rejection of all the Divine Books and consequently, everything that the Messengers were sent with.

Also, choosing some angels to believe in over others is disbelief like choosing some prophets over others.

Imam Ibn Katheer writes in the Tafseer of the verse, (2): 97, "…whoever believes in one Messenger is required to believe in all of the Messengers. Whoever rejects one Messenger, he has rejected all of the Messengers. Similarly, Allah said, "Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers saying, 'We believe in some but reject others,' and wish to adopt a way in between. They are in truth disbelievers."

Allah decreed that they are disbelievers because they believe in some Prophet and reject others… 'Allah's Messengers' includes angels and men because Allah says (in another verse), "Allah chooses Messengers from angels and from men." [Soorah al Hajj (22): 75]" [end quote]

2. **Affirming the functions**, duties and responsibilities of the Angels mentioned in the Qur'aan and the Sunnah.

3. **Affirming the names** of those Angels that Allah and His Messenger ﷺ have informed us of.

4. **Affirming the attributes** of the Angels mentioned in the Qur'aan and the Sunnah.

Creation

Angels are a creation of Allah. They were created from light. In Saheeh Muslim, it is narrated from Aa'isha (*radhi allahu anha*) that the Messenger of Allah ﷺ said, “The angels were created from light, the jinn were created from smokeless fire, and Adam was created from that which has been described to you.”

The Messenger of Allah ﷺ did not explain the light with which the angels were created from. Hence, we cannot indulge into discussing it as it is a matter of the unseen concerning which no further clarification has been narrated.

Similarly, we do not know when the angels were created, for Allah has not informed us about it. But we do know from the stories of Adam عليه السلام and Angels mentioned in the Qur'aan and the Ahadeeth that they were surely created before mankind. Allah says in the Qur'aan, “When your Lord said to the angels, ‘I am placing a *khalifa* (i.e., mankind) on the earth…” [Soorah al Baqarah (2): 30] The fact that Allah informed them of His Intention to create man indicates that they already existed.

Seeing the Angels

"Because the Angels have bodies of light which are of low density, mankind cannot see them; especially since Allah has not given our eyes the ability to see them. No one among this Ummah has seen the angels in their true form apart from the Messenger ﷺ. He saw Jibraeel twice in the form which Allah created him.

The texts indicate that human beings are able to see the angels when they appear in human forms." [See, Aalam al Malaai'kah al Abrar]

Ability to take on Different Forms

Allah has bestowed the angels with the ability to take on different forms. He sent Jibraeel عليه السلام to Maryam (19: 16-19), Ibraheem عليه السلام (11: 69) and Loot عليه السلام (11: 77) in a human form. Jibraeel عليه السلام used to come to Allah's Messenger ﷺ in different forms; sometimes he came in the form of a bedouin and sometimes in the form of Dihyah - a Sahabi who was of a handsome appearance. Aa'isha (*radhi allahu anha*) saw the Prophet ﷺ placing his hand on the mane of Dihyah al-Kalbee's horse while talking to him. When she asked about it, he replied that it was Jibraeel عليه السلام and he had sent greetings to her." [(Hasan) Musnad Ahmad]

Number

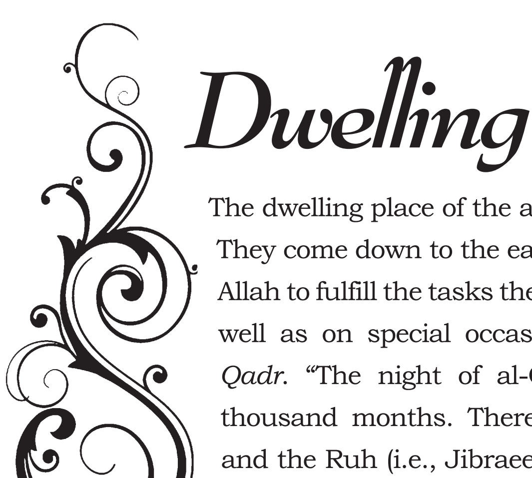
Angles are very great in number and none knows their exact number except He, Who created them as He said in the noble verse, "None knows the hosts of your Lord except Him." [Soorah al Muddathir (74): 31]

The Messenger of Allah ﷺ said regarding the number of angels in the seven heavens, "There is no space in the seven heavens - a foot length or a hand-span or a palm's width which does not have an angel standing, bowing and prostrating." [At Tabaree]

Jibraeel ﷤ said concerning the number of angels in the seventh heaven when Allah's Messenger ﷺ inquired about it on the night of *Isra wal-Miraj*, "This is *al-Bayt al-Ma'moor* (the Much-Frequented House); every day seventy thousand angels pray in it, and they never come back to it." [Saheeh al Bukharee]

It is also narrated in Saheeh Muslim about the angels that the Messenger of Allah ﷺ said, "On that Day (of Judgment), Hell will be brought with seventy thousand ropes, each of which will be pulled by seventy thousand angels."

If one were to study the texts which mention the role of angels in human life, he will realize how great their number is. From the moment an individual is conceived in his mother's wom, until his death and beyond, angels play a variety of roles in all stages of human life. Moreover, angels are also assigned duties in the functioning of the universe. [Read about duties assigned to Angels on pg. 29]



Dwelling

The dwelling place of the angels is in the heavens. They come down to the earth by the Command of Allah to fulfill the tasks they are entrusted with, as well as on special occasions such as *Laylatul-Qadr*. “The night of al-Qadr is better than a thousand months. Therein descend the angels and the Ruh (i.e., Jibraeel) by Allah's Permission with all Decrees.” [Soorah al Qadr (97): 1]

Status

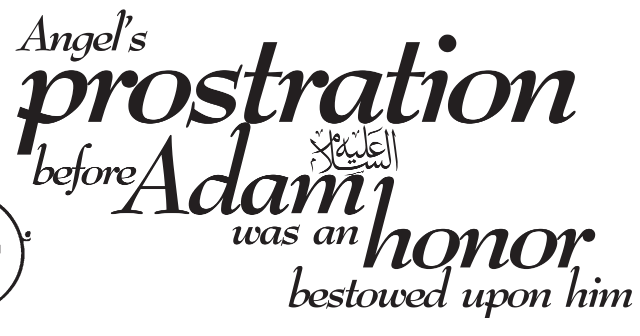
Angels vary in their status before their Lord. Allah said concerning Jibraeel ﷵ, “Verily, this is the Word (this Qur'aan brought by) a most honorable messenger [from Allah to the Prophet ﷺ]. Owner of power, and high rank with the Lord of the Throne…” [Soorah at Takwir (81): 19 20]

The best of angels are those who were present at the battle of Badr. In Saheeh al-Bukharee, it is narrated from Rafaa'ah ibn Raafi that Jibraeel came to the Prophet ﷺ and said, “What do you think of the people of Badr among you (i.e., those among you who were present at Badr)?” He said, “They are among the best of Muslims” or similar words. Jibraeel ﷵ said, “The same is true about the angels who were present at Badr.” [Saheeh al Bukharee (7/312, hadeeth no. 3992)]

Who are superior sons of Adam or Angels?

There is a difference of opinion as to whether the angels are superior to mankind as Ibn Katheer mentions in al-Bidayah wan-Nihayah (1/58). However, Ibn Taymiyyah suggested in *Majmoo al-Fatawa* (11/350) that righteous human beings will be better in the end; when they enter Paradise, attain nearness to Allah, dwell in the highest levels, are greeted by the Most Merciful, are brought even closer, Allah manifests Himself to them and they have the joy of looking upon His Noble Face, and the angels will stand to serve them by the permission of their Lord.

But the angels are better at the beginning, because the angels now are closer to Allah. They are above the things that the sons of Adam indulge in, and they are devoted to the worship of their Lord. Undoubtedly, at this point, their situation is more perfect than that of mankind.



Angel's prostration before Adam عليه السلام was an honor bestowed upon him

Before creating Adam عليه السلام, Allah informed the angels that He will create a human being, and when He had finished forming him, He ordered them to prostrate before him. Allah reminds Adam's offspring of this great honor granted to Adam in numerous Qur'aanic verses. Allah says in Soorah al-Baqarah (2): 34, "And (remember) when We said to the angels, 'Prostrate yourselves before Adam.' And they prostrated…"

This prostration of the angels before Adam was a sign of honor and respect, and out of obedience to the Command of Allah. Qatadah commented, "The obedience was for Allah and the prostration was before Adam. Allah honored Adam and commanded the angels to prostrate before him." [Tabaree (1): 512]

Some people said that this prostration was just a prostration of greeting, peace and honor, hence Allah's statement, "And he (Prophet Yusuf) raised his parents to the throne and they fell down before him prostrate. And he said, 'O my father! This is the interpretation of my dream afore time! My Lord has made it come true!'" [Soorah Yusuf (12): 100]

The practice of prostration was allowed for previous nations but was abolished for us. Mu'adh رضي الله عنه said to the Prophet ﷺ, "I visited ash-Sham and found that they used to prostrate before their priests and scholars. You, O Messenger of Allah, are more

deserving of prostration." He ﷺ said, "No. If I was to command any human to prostrate before another human, I would command the wife to prostrate before her husband because of the enormity of his right on her." [See, Tafseer Ibn Katheer]

Iblees was ordered to prostrate before Adam, though he was not an Angel

Allah says in Soorah al-Kahf (18): 50, "And (remember) when We said to the angels, 'Prostrate to Adam.' So they prostrated except Iblees (Shaytan). He was one of the jinn..."

"When Allah commanded the Angels to prostrate before Adam, Iblees was included in this command. Although Iblees was not an angel, he was trying and pretending to imitate the angel's behavior and deeds, and this is why he too, was included in the command that was addressed to the angels..." [See, Tafseer Ibn Katheer: Soorah al Baqarah (2): 34]

Al-Hasan al-Basree said, "Iblees was not one of the angels, not even for a second. He was the origin of Jinn just as Adam was the origin of mankind." [This was narrated by Ibn Jareer with a Saheeh chain. See, at Tabaree (18: 506)]

Iblees refused to prostrate to Adam, and disputed with his Lord, "(Allah) said, 'What prevented you that you did not prostrate, when I commanded you?"

Iblees said, 'I am better than him (Adam), You created me from fire, and him You created from clay." [Soorah al A'raf (7): 11 12]

Iblees made a mistake in making this comparison because he looked at the origin of creation and not at the honor bestowed, i.e., Allah's creating Adam with His Hands and blowing life into him. Shaytan thus made a false comparison and rejected the command of Allah, thus committing the sin of disbelief. So, "(Allah) said, 'Get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." [Soorah al A'raf (7): 11 13] Thus, Allah humiliated him and cast him out of His mercy and His sacred Presence, and called him, 'Iblees,' symbolizing that he had been *Ablasa min ar-Rahmah* (despaired of mercy) that there was no hope of mercy for him. [See, Tafseer Ibn Katheer]

Ibn Abbas said, "Before he undertook the path of sin, Iblees was with the angels and was called Azazil. He was among the residents of the earth and was one of the most active worshipers and knowledgeable persons among the angels. This fact caused him to be arrogant. Iblees was from a species called Jinn." [at Tabaree (1: 502)]



The arab pagans claimed that Angels were daughters of Allah

Knowledge of the Ghayb (unseen), which includes information concerning the angels, is only known to Allah and He does not reveal any information of the Ghayb to anyone except to His Messengers from amongst humans and angels as the Qur'aan informs us, "He (Allah alone) is the Knower of the Unseen, and He does not reveal His secrets to anyone - except to him whom He chooses namely, a Messenger of His." [Soorah al Jinn (72):26 27]

Allah has restricted this information because reporting about the Ghayb is among the signs of Prophethood. Allah revealed many matters of the Ghayb to our Prophet Muhammad ﷺ who informed us of them, like the angels, jinn, hereafter, and the like.

It is important to mention here that even the Messenger of Allah ﷺ did not have the absolute knowledge of the Ghayb. He only knew that which was revealed to him through revelation from Allah. Allah says in the Qur'aan, "Say (O Muhammad ﷺ), 'I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen… but, I follow what is revealed to me by inspiration.'" [Soorah al An'am (6): 50]

Consequently, he ﷺ is our one and only source of information about the Ghayb. However, with the completion of revelation from Allah, our source to the knowledge about the Ghayb has ceased. We therefore, have to suffice with what has reached us

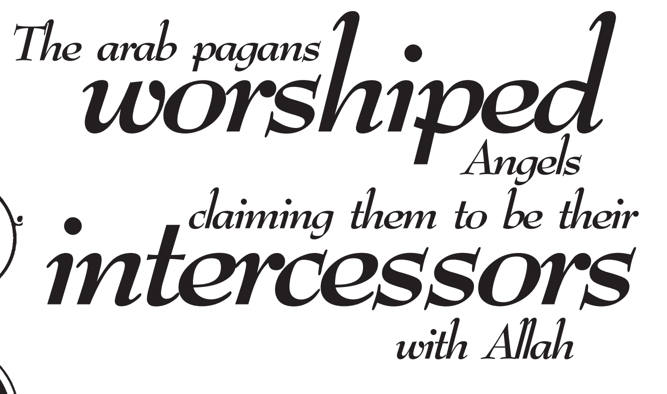
from the Messenger about the Ghayb, and any statement made concerning the Ghayb has to supported with proofs from the Qur'aan and the Sunnah.

One of the reasons why people go astray while speaking about the unseen is because they make baseless claims about the unseen. Such was the case of the arab pagans, who made many claims about the matters of the Ghayb without any genuine source of information. Allah rebuked them saying, "Or have they a stairway (to Heaven), by means of which they listen? Then let their listeners produce some manifest proof." [Soorah at Tur (52): 38]

One of their false claims was that angels are females, and that these females are daughters of Allah (*Na'oudhubillah*).

The Qur'aan refuted the arab pagans and pointed out that they had no sound evidence for their claims. It is strange indeed that they attributed daughters to Allah while they themselves hated daughters. Allah says in Soorah as-Saffat (37): 149-156, "Now ask them (O Muhammad), 'Are there daughters for your Lord and sons for them? Or did We create the angels females while they were witnesses? Verily, it is of their falsehood that they (Quraysh pagans) say, 'Allah has begotten offspring or children (i.e. angels are the daughters of Allah)?' And, verily, they are liars! Has He (then) chosen daughters rather than sons? What is the matter with you? How do you decide? Will you not then remember? Or is there for you a plain authority?"

The best manner in which the Angels are described is 'slaves of Allah' and they cannot be described as males or females. Allah has described the true status of the angels in a number of places in the Qur'aan, "And they say, 'The Most Beneficent (Allah) has begotten a son (or children).' Glory to Him! They are but honored slaves." [Soorah al Ambiya (21): 26]



The arab pagans worshiped Angels claiming them to be their intercessors with Allah

Some arab pagans worshiped angels claiming that angels had special status with Allah and thus, they would intercede on their behalf with Him. They said, "We do not worship them except that they may draw us closer to Him (Allah)." [Soorah Az Zumar (39): 3]

Allah says, "And they worship besides Allah things that hurt them not, nor profit them, and they say, 'These are only our intercessors with Allah.'" [Soorah Yunus (10): 18]

In this verse, 'Allah reproaches the idolaters who worshiped others besides Allah, thinking that those gods would intercede for them before Allah. Allah states that these gods do not harm or benefit. They do not have any authority over anything, nor do they own anything. These gods can never do what the idolaters had claimed about them. This is why Allah said (next in the same verse), "Say, Do you inform Allah of that which He knows not in the heavens and on the earth?" Ibn Jareer said, "This means, 'Are you telling Allah about what may not happen in the heavens and earth?'" [See, Tafseer Ibn Katheer]

It is worth knowing that the Arab Pagans, who worshiped angels, also believed in and confessed the Lordship of Allah. They worshiped Him regularly, performed pilgrimage, gave in charity and

remembered Allah constantly. They acknowledged Allah as the Creator, Provider, and Owner of the Universe and that all creatures are under His Command and at His disposal. Allah says, "And indeed if you ask them, 'Who has created the heavens and the earth?' they will surely say, 'The All Mighty, the All Knower created them.' [Soorah az Zukhruf (43): 9]

However, this belief did not qualify them to be saved from Hell-fire because they also worshiped the angels.

Allah's Messenger ﷺ was thus, ordered to fight them because of this 'Shirk'. He ﷺ invited them to exclude all but Allah from their devotion and worship. He summoned them to make worship, sacrifice, supplication and all religious actions for Allah Alone.

Today we hear excuses (very similar to those of the pagans) from people, who direct acts of worship towards the Prophet ﷺ and dead saints. Their claims are similar to those of the arab pagans, 'The righteous have a position with Allah and we appeal to the saints only to intercede with Allah on our behalf.'

The only difference is that the pagans being Arabs were aware of the Arabic language and understood the meaning of the word, *Ibadah* (worship) and thus, <u>confessed that their acts were a form of worship to the Angels</u>.

The latter group, however, in their ignorance, do not realize that by supplicating, sacrificing and making vows to the dead, they are dedicating acts of worship to other besides Allah, thus committing Shirk and nullifying their statement of Islam, '*La ilaha illa Allah*,' which means, 'There is none worthy of being worshiped except Allah.'

Physical Composition

Angels have great physical composition like Jibraeel ﷺ who is described in the following reports:

The Messenger of Allah ﷺ said, "I saw Jibraeel descending from heaven, and his great size filled the space between the heaven and the earth." [Saheeh Muslim (no. 177)] and Abdullah ibn Mas'ood رضي الله عنه said, "The Messenger of Allah ﷺ saw Jibraeel in his true form. He had six hundred wings, each of which covered the horizon. There fell from his wings jewels, pearls and rubies, only Allah knows about them." [Musnad Ahmad. Ibn Katheer said in al Bidayah 1/47 that its isnad is jayyid.]

Among the greatest angels are those, who carry the Throne of Allah. The Prophet ﷺ described them in the following words, "I have been given permission to speak about one of the angels of Allah who carry the Throne. The distance between his ear lobes and his shoulders is equivalent to a seven-hundred-year journey." [Sunan Abee Dawood]

Wings

From the important physical characteristics of the angels is their wings; some have two wings, some have three or four, and some have even more than that. Allah says in the Qur'aan, “Praise belongs to Allah, the Bringer into being of the heavens and the earth, the Maker of the angels into Messengers, possessing wings - two, three and four. He adds to creation in any way He wills. Allah is over all things powerful.” [Soorah Fatir (35): 1] It is narrated in Saheeh al-Bukharee (8/610) that Abdullah ibn Mas'ood said, “Muhammad ﷺ saw Jibraeel with six hundred wings.”

Food & Drink

Angels are created in such a way that they do not eat or drink. Allah has informed us that the angels came to Ibraheem in human form and he offered them food but they did not stretch out their hands towards it. “And verily, there came Our Messengers to Ibraheem with glad tidings... and he hastened to entertain them with a roasted calf. But when he saw their hands went not towards it (the meal), he felt some mistrust of them, and conceived a fear of them. They said, ‘Fear not, we have been sent against the people of Loot.’” [Soorah Hud (11): 69]



Great Power

"What indicates their (i.e., the angel's) great strength is that if Allah commands just one of them, then indeed, he is able to let out an awful cry in the world, thus destroying the creation, as occurred with the people of Thamood, who were seized by a loud scream. Jibraeel unleashed one powerful scream upon them, "Verily, We sent against them a single sayhah (awful cry), and they became like the dry straw of fences." [Soorah al Qamar (54): 31] So, their hearts ceased to function within their bodies and as a result, they died and became like dry straw.

It was from the custom of the Arabs that when they would settle in a place, they would gather sticks of wood and make fences to surround their sheep and cattle. These fences would eventually dry up and become pieces of straw. So, they became like dried-up straws as a result of one loud cry from one of the angels.

Allah also commanded Jibraeel عليه السلام to raise up the towns of the people of Loot and they were seven cities in which could be found humans, buildings, goods and animals. He carried them on one side of his wing and raised these cities until the (other) angels heard the barking of dogs and the crowing of roosters. Then he overturned them and Allah caused the earth to swallow them up. This is an example of the mighty power of the angels." [See, al Eeman bil Malaaikah by al Fawzan]

Great Speed

The greatest speed known to humans is the speed of light, which is 186,000 miles per second but the speed of angels is higher than that. It cannot be measured by human standards. A questioner would come to the Messenger ﷺ and would have hardly finished asking his question but Jibraeel would come down from the heavens with the reply from Allah.



Angels are by nature obedient servants of Allah. The notion that angels are forced to worship Allah and they have no choice of their own is false. If such was true, then Allah would not have praised the angels for their obedience in the Qur'aan. Someone who performs an act without his will, does not deserve praise.

It is due to their great knowledge about Allah and fear of Him that angels do not disobey Him. Allah says in the Qur'aan, “those who are near Him (i.e. the angels) are not too proud to worship Him.” meaning they do not feel proud and do not refuse to worship Him, “nor are they weary (of His worship),” meaning they do not get tired or feel bored. “They glorify His Praises night and day, they never slacken (to do so).” [Soorah al Ambiya (21): 19 21]

3 Angels of Life

Jibraeel is responsible for bringing down revelation which brings life into the hearts

"Say (O Muhammad), 'Whoever is an enemy to Jibraeel (let him die in his fury), for indeed he has brought it (this Qur'aan) down to your heart by Allah's Permission, confirming what came before it [i.e. Taurat and Injeel] and guidance and glad tidings for the believers." [Soorah al Baqarah (2): 97]

Allah informs us in this verse that Jibraeel is the main emissary entrusted with the mission to bring down the revelation. However, seldom revelation was also brought down by other angels. Ibn Abbas ﷺ said, "Whilst Jibraeel was sitting with the Prophet ﷺ, he heard a creaking sound above him, and he raised his head. He said, "This is a door in the heaven which has been opened today, and it has never been opened before today, and an angel has come down through it. This is an angel who has come down to the earth, and he never came down before today. He (that angel) gave the greeting of salaam and said, 'Rejoice, for you have been granted two lights,

which have not been given to any Prophet before you - the Opening of the Book (Soorah al-Fatiha) and the closing verses of Soorah al-Baqarah. You will not read even one letter of them but you will be granted reward.'" [Saheeh Muslim (806)]



Ibn Abbas ﷺ narrated that the Prophet ﷺ said to Jibraeel, "What is Mika'eel in charge of?" He replied, "the plants and the rain." [At Tabaranee]

Ibn Katheer said in al-Bidayah wan-Nihayah (1/50), "Mika'eel is appointed over the rain and vegetation from which is created the provision of this world. He has helpers who do whatever he commands them to do by the command of his Lord. They control the winds and clouds as the Lord wills."



Israfeel is responsible for blowing the trumpet which will bring life to the bodies on the Day of Resurrection

“And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah Wills. Then it will be blown a second time and behold, they will be standing, looking on (waiting).” [Soorah az Zumar (39): 68]

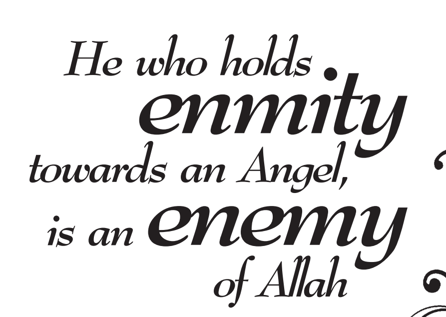
Ibn Hajr al-Asqalani said, “It is well known that the one who will blow the Trumpet is Israfeel عليه السلام. Al-Haleemi narrated that there is a scholarly consensus upon this.” [Fathul Baree (11/368)]

The Prophet has informed us that Israfeel is ever prepared to blow the Trumpet, he ﷺ said, “Since the time when the one who will blow the Sur was appointed, his eyes are ever ready looking towards the Throne, fearing lest the Command be issued before he blinks, as if his eyes are two brilliant stars.” [Silsilah al Ahaadeeth as Saheehah]

He ﷺ also remarked, “How could I relax when the bearer of the Trumpet has put the Trumpet to his lips and tilted his forehead, is listening out, waiting for the command to blow the Trumpet?” The Muslims asked, “What should we say, O Messenger of Allah?” He said, “Say, *Hasbunallah wa ni'am al-wakeel, tawakkalnaa alallahi*

Rabbinaa (Allah is Sufficient for us and He is the best Disposer of affairs, we put our trust in Allah, our Lord).” [See, Silsilah Ahadeeth as Saheeh (3/66, no. 1079)]

These are the three greatest angels due to the magnitude of their duties and therefore, after waking up for prayer at night, the Prophet ﷺ would say in the opening Takbeer, “O Allah! Lord of Jibraeel, Mika'eel and Israfeel, Originator of the heavens and the earth…” [Saheeh Muslim (1/534, hadeeth no. 770)]



A Muslim is required to love all the Angels without discrimination because angels are slaves of Allah and they only perform actions that Allah has commanded them and abstain from that which He prohibits.

As for him, who holds enmity towards any angel, then Allah is indeed an enemy to him. Allah says in the Qur'aan, “Say (O Muhammad ﷺ), ‘Whoever is an enemy to Jibraeel (let him die in his fury), for indeed, he has brought it (this Qur'aan) down to your heart by Allah's Permission, confirming what came before it [i.e. the Taurah and the Injeel] and guidance and glad tidings for the believers. Whoever is an enemy to Allah, His Angels, His

Messengers, Jibraeel and Mika'eel, then verily, Allah is an enemy to the disbelievers." [Soorah al Baqarah (2): 97 98]

Imam at-Tabaree said, "the scholars of Tafseer agree that this verse was revealed in response to the Jews who claimed that Jibraeel is an enemy of the Jews and that Mika'eel is their friend." [at Tabaree (2): 377]

Imam Ibn Katheer (rahimahullah) writes in the Tafseer of the above verse, "whoever becomes an enemy of Jibraeel, let him know that he is Ruh al-Quds who brought down the Glorious Dhikr (Qur'aan) to your (i.e., Prophet Muhammad's ﷺ) heart from Allah by His leave. Hence, he is a messenger from Allah. Whoever takes a messenger as an enemy, will have taken all the messengers as enemies...

This is the same with those who take Jibraeel as an enemy, because Jibraeel did not choose missions on his own, but by the command of his Lord, "And we (angels) descend not except by the command of your Lord." [Soorah Maryam (19): 64] Al-Bukharee reported that Abu Hurayrah said that the Messenger of Allah said, "Allah said, "whoever takes a friend of Mine as an enemy, will have started a war with Me." [Fath al Baree (11): 348]

Therefore, Allah became angry with those who took Jibraeel as an enemy. Allah said, "Whoever is an enemy to Allah, His Angels, His Messengers, Jibraeel and Mika'eel, then verily, Allah is an enemy to the disbelievers." [Soorah al Baqarah (2): 98]

Allah mentioned Jibraeel and Mika'eel specifically, although they are included among the angels who were messengers, because this verse was meant to support Jibraeel, the emissary between Allah and His Prophets. Allah also mentioned Mika'eel here, because the Jews

claimed that Jibraeel was their enemy and Mika'eel was their friend. Allah informed them that whoever is an enemy of either of them - is also an enemy of the other as well as Allah."

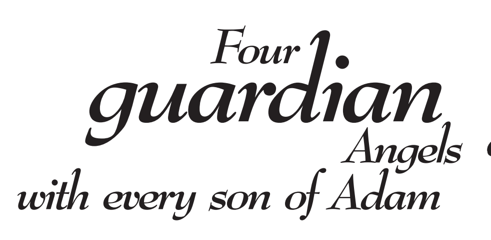


Duties assigned to the Angels

Duties assigned to the Angels with regards to humans

An Angel entrusted with the Nutfah (fetus)

Imam Muslim recorded in his Saheeh that Abu Dharr ﷺ said, "I heard the Messenger of Allah ﷺ say, "When forty-two nights have passed, Allah sends an angel to the nutfah (embryo) and he gives it shape, forming its hearing and sight, its skin, flesh and bones. Then he says, 'O Lord, male or female?' Then your Lord decrees whatever He wills and the angel writes it down." [Saheeh Muslim]



Four guardian Angels with every son of Adam

"For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allah." [Soorah ar Ra'd (13): 11]

Imam Ibn Katheer writes in the Tafseer of the above verse, "Allah states that there are angels who take turns guarding each servant, some by night and some by day. These angels protect each person from harm and accidents.

There are also angels who take turns recording the good and evil deeds, some angels do this by day and some by night. There are two angels, one to the right and one to the left of each person, recording the deeds. The angel to the right records the good deeds, while the angel to the left records the evil deeds.

There are also two angels that guard and protect each person, one from the back and one from the front. Therefore, there are four angels that surround each person by day and they are replaced by four others at night, two scribes and two guards.

An authentic Hadeeth states, "Angels take turns around you, some at night and some by day, and all of them assemble together at the time of Fajr and Asr prayers. Then those who have stayed with you throughout the night ascend to Allah, Who asks them, and He knows the answer better than they about you, "How have you left My servants?" They reply, "As we have found them praying, we have left them praying." [See, Fath al Baree (13: 426)]

> "So where are those who hold back from attending the Fajr prayer, sleeping (instead) in their beds and not witnessing this great event every night with the angels of the Most Merciful?...
>
> What benefit has this person who refrains from going to the Fajr Prayer and instead prefers sleep? What benefit has this person who misses out on attending the Asr prayer, due to laziness, preferring sleep or some other deed? It is stated in the hadeeth, "Whoever misses the Asr prayer, it is as if he lost his family and wealth." And in another hadeeth it states: "…then he has nullified his actions." This means that he has taken the prayer out of its proper time. So if he takes it out of its proper time, he has missed it." [See, *al Eeman bil Malaikah* by Shaikh Fawzan]

It is recorded in *al-Bidayah wan-Nihayah* of Ibn Katheer (1/54) that a man said to Ali ibn Abi Talib ﵁, "A group from Muraad wants to kill you." He (Ali) replied, "With every man there are angels guarding him from whatever has not been decreed for him. When the decree comes, they move away from him and let it reach him. Your fixed lifespan (decreed by Allah) is a protection for you." Therefore, so long as Allah has decreed that an individual will be safe from harm, these angels will protect and guard him, and no human or any other creature will be able to harm him.

However, if Allah desires to bring an end to his appointed time, the angels that constantly surround him withdraw themselves from him because they do not refrain from carrying out His Command. "He is the Irresistible (Supreme), over His slaves, and He sends guardians over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty." [Soorah al An'am (6): 61]

Allah says about the angels that are appointed to write down the deeds of every person, "And indeed We have created man, and

We know what his own self whispers to him. And We are nearer to him than his jugular vein. (Remember) that the two receivers (recording angels) receive (each human), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it)." [Soorah Qaaf (50): 16 18] and He says in another verse, "But verily, over you (are appointed angels in charge of mankind) to watch you, Kiraman (honorable) Katibeen (writing down your deeds), They know all that you do." [Soorah al Infitaar (82):10 12]

Angels in charge of recording a person's deeds thus write down everything that he does in his life from the time he reaches the age of puberty to the time when Allah takes his soul in death. Hence, on the Day of Judgment, each person will find that his book of deeds contains everything that he said or did, "And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him), 'Read your book. You yourself are sufficient as a reckoner against you this Day.' [Soorah al Isra (17): 13 14] '…the Book (of one's Record) will be placed (in the right hand for a believer, and in the left hand for a disbeliever), and you will see the Mujrimoon (criminals, polytheist, sinners, etc.), fearful of that which is (recorded) therein. They will say, "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice." [Soorah al Kahf (18): 49]



Angels keep records of your intentions too!

It has been related that the angels also record a person's intentions. This is why a person is rewarded for having a good intention, and sometimes bad intentions!

Imam Muslim narrated from Abu Hurayrah, who said, "The Messenger of Allah said, 'Allah says, 'When My slave intends to do an evil action, do not record it. If he does it, then write it down as one *say'ah* (evil deed).

If he intends to do a good deed and does not do it, then write down as one *hasanah* (good deed), and if he does it, then write it down as ten." [Saheeh Muslim (1/117, hadeeth no. 128)]

And in another hadeeth, "The angels says, 'O Lord, Your slave wants to do something bad,' although He (Allah) Knows best about him. So, Allah says, "Watch him. If he does it then write it down as it is. If he does not do it, then write it down as one *hasanah* for him, for he is abstaining from it because of Me." [Saheeh Muslim]

Narrated Abu Bakrah Ath-Thaqafi, "Allah's Messenger said, "When two Muslims are engaged in a combat against each other with swords, and one is killed, both are doomed to Hell." I said, "O Messenger of Allah! As to the one who kills, it is understood, but why the other one?" He replied, "He was eager to kill his opponent." [Agreed upon]

This Hadeeth leads to the conclusion that one would be punished for such sinful intention for which he has made a firm determination, and for the commitment of which he has adopted necessary measures, even if he does not succeed in committing it because of certain obstruction. Thus, determination is different from waswaas*** (a suggestion from the devil). The latter is excusable while one is accountable for his determination. [See, Riyadh as Saliheen]

An Angel companion to inspire good deeds is assigned for everybody

The Messenger of Allah ﷺ said, "There is no one among you but there has been appointed for him one qareen (companion) from among the jinn and another from among the angels." They said, "For you too, O Messenger of Allah?" He said, "For me too, but Allah has helped me against him (the jinn companion) and he has become Muslim, so he does not tell me to do anything but good." [Saheeh Muslim (4/2168, hadeeth no. 2814)]

Both, the angel qareen and the jinn qareen can influence man. The former inspires good deeds and the latter insinuates evil

*** How does Shaytan lure mankind into sinful actions through waswaas (evil whisperings and suggestions)? How does he enter the human soul, flow through the blood of Adam and drive it towards sins and transgression? How does he corrupt people's hearts and souls?

To find the answers to these baffling questions, read our booklet, "Explaining the Tricks, Deceit and Means used by Shaytan in misguiding the children of Adam and Ways of Protecting one's self and our Homes from the Accursed.'

deeds. It is narrated from Ibn Mas'ood that the Messenger of Allah ﷺ said, "The devil has a hold over the son of Adam, and the angel has a hold over him. The hold of the devil tempts man to do evil and deny the truth.

The hold of the angel encourages man to do good and believe in the truth. Whoever experiences anything of this sort, let him know that it is from Allah, and let him praise Allah.

Whoever experiences anything of the other, let him seek refuge with Allah from the accursed Shaytan." [See, Tafseer Ibn Katheer, Soorah al Baqarah (2): 268]

"We are nearer to him than his jugular vein..." refers to the Angels and does not indicate that Allah is everywhere

Qur'aanic verses state that Allah, the Exalted is above His Arsh (Throne) in a manner that befits His Majesty and Glory. Allah says, "Your Rabb (Lord) is Allah, Who created the Heavens and the earth in six days and then rose above His Arsh (Throne), He manages all things." [Soorah Yunus (10): 3 4] Additional six verses of similar words are found in the Qur'aan. Numerous other verses in every Soorah also indicate the same, from amongst them are: "He is irresistible, above His slaves, and He is the All-Wise, Well-Acquainted with all things." [Soorah al An'am (6): 18] "To Him ascend (all) the good words..." [Soorah Fatir (35): 10]

A number of Ahadeeth of Allah's Messenger ﷺ also clearly prove that Allah, the Exalted, is above his Throne and not among His creation in essence; one amongst them is the report of Muawiyah Ibn al-Hakam ؓ, who said, "I had a servant girl, who used to tend my sheep in the area of mount Uhud... One day, I came to see them only to find out that a wolf had made off with a sheep from her flock... (for which) ...I gave her a terrible slap in her face. When I came to Allah's Messenger ﷺ with the story, he considered it to be a grave thing for me to have done so.

I said, "O Messenger of Allah ﷺ, couldn't I free her?"

He replied, "Bring her to me." So I brought her.

He ﷺ then asked her, "Where is Allah?"

She replied, "Above the sky."

He ﷺ then asked her, "Who am I?"

and she replied, "You are Allah's Messenger ﷺ."

So, the Prophet ﷺ said, "Free her for she is a true believer."

[Saheeh Muslim (Eng. Trans.) vol. 1, p.271 272, no.1094]

One might ask about the nearness of Allah mentioned in a number of Qur'aanic verses such as, "He is with you, wherever you are..." [Soorah al Hadid (57): 4]

The nearness of Allah to His slaves in similar verses refers to His Absolute Knowledge, as is explained by Imam Ibn Katheer (rahimahullah) in his Tafseer of the above-mentioned verse. He says, "meaning, He is watching over you and witnessing your deeds wherever you may be, on land or on sea, during the night or the day, at home or in open areas or deserts. All of that is the same before His Knowledge and all of it is under His Sight and Hearing. He hears your speech and sees wherever you are..." Thus, the nearness mentioned in the Qur'aanic verses is not by the Essence of Allah, but by Knowledge.

Another verse misunderstood to mean that Allah is with His slaves is, "And indeed, We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein." [Soorah Qaf (50): 16]

The very next verses clarify that the intent of, 'We' in this verse refers to the guardian angels, who record the deeds of the slave of Allah and does not refer to Allah, Himself. "(Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it)."

Imam Ibn Katheer (rahimahullah) writes in his Tafseer, "(this verse) means, His angels are nearer to man than his jugular vein.

Those who explained, 'We' in the verse, to mean, "Our Knowledge," have done so to avoid falling into the idea of incarnation or indwelling; but these two creeds are false according to the consensus of Muslims. Allah is praised and glorified; He is hallowed beyond what they ascribe to Him.

The words of this verse do not need this explanation (that 'We' refers to 'Allah's Knowledge'), for Allah did not say, "and I am closer to him than his jugular vein." Rather, He said, "And We are nearer to him than his jugular vein." Just as He said in the case of the dying person, "But We are nearer to him than you, but you see not." [Soorah al Waqi'ah (56): 85]"

Angels bring forth the souls of the deceased

Angels are in charge of capturing the souls when the slave's life-span is complete. Allah says, "Say, 'The angel of death, who is set over you, will take your souls.' Then to your Lord you will return."
[Soorah as Sajdah (32): 11]

Imam Ahmad recorded a long Hadeeth from Baraa ibn Azib, which mentions that the angel of death has helpers. Allah's Messenger ﷺ said, "When a believing slave is reaching the end of his term in the life of this world and the beginning of his term in the Hereafter; a group of angels, whose faces are white and radiant as the sun, will descend unto him from heaven. They will carry with them a white shroud from Paradise, and fragrance from Paradise for enshrouding.

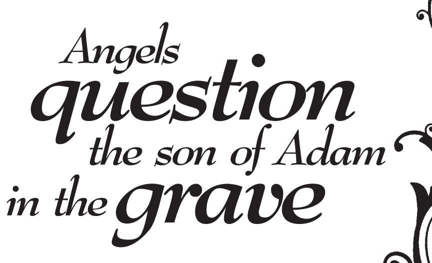
They will sit as far from him as the sight goes. Then, the angel of death will come until he sits right next to his head, saying, "O good and pure soul! Depart (your body) to Allah's forgiveness and pleasure." So the soul flows (out of its body), just as the drop flows out from the tip of the jug, and the angel of death captures it. When he captures the soul, they (the group of angels) will not leave it with him for more than an instant…"

Imam Ibn Katheer (rahimahullah) quotes Mujahid under the Tafseer of the verse 32:11, "The earth is brought together for him (i.e., the angel of death) and it is like a platter from which he takes whatever he wants."

The angels take the souls of the believers with kindness and gentleness (See, Soorah Fussilat (41): 30 31). Whereas they take the souls of the disbelievers and sinners in a harsh and severe manner, without gentleness or kindness, and while giving them the tiding of Hell. (See, Soorah al An'am (6): 93)

There is no evidence to prove that the name of the angel of death is Azraa'eel

Shaikh Ibn Uthaimeen (rahimahullah) said, "The Angel of Death is well known by the name Azraa'eel, but this is not correct. Rather, this was narrated from Jewish sources. So we should not believe in this name, and we should call the one who is appointed over death 'the angel of death (*Malakul-Mawt*),' as Allah called him in the verse, "Say, The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord." [Soorah as Sajdah (32): 11]" [end quote from Fatawa Ibn Uthaimeen (3/161)]



Angels question the son of Adam in the grave

Al-Hafidh Abu Isa at-Tirmidhee recorded from Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, “When the dead or one of you is buried, two dark and blue angels will come to him; one is called ‘Munkar’ and the other, ‘Nakir.’

They will ask him, “What did you say about this man (Muhammad)?” He will reply, “What he used to say that he is Allah's servant and Messenger. I bear witness that there is no true deity except Allah and that Muhammad is His servant and Messenger.”

They will say, “We know that you used to say that,” and his grave will be made larger for him to seventy forearms length by seventy forearms width and will be filled by light for him. He will be told, “Sleep,” but he will reply, “Let me go back to my family in order that I tell them.” They will say, “Sleep, just like the bridegroom who is awakened by the dearest of his family, until Allah resurrects him from that sleep.”

If he was a hypocrite, his answer will be, “I do not know! I heard people say something, so I used to repeat what they were saying.” They will say, “We know that you used to say that.” The earth will be commanded, “Come closer all around him,” and it will come closer to him until his ribs cross each other. He will remain in this torment, until Allah resurrects him from his sleep.” [Saheeh al Jamee (no. 724)]



Do Angels die?

Angels die just like the humans and jinn as is known from the verse, "And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah Wills. Then it will be blown a second time and behold, they will be standing, looking on (waiting)." [Soorah az Zumar (39): 68] The angels are included in this verse, because they are in the heavens.

Ibn Katheer said in his commentary on this verse, "This (blast) will cause all living beings in the heavens and on earth to die, except for those whom Allah wills, as is clearly stated in detail in the famous hadeeth about the Trumpet.

Then he will take the souls of those who are left, and the last one to die will be the angel of death. Then only the Ever-Living, Self-Sustaining will be left, Who was the first, and Who Alone will be the Last, Everlasting and Eternal. He will say, "Whose is the Sovereignty today?" three times, then He will answer Himself by saying, "It is Allah's, the One, the Irresistible." [Soorah Ghafir (40): 16]"

Another verse, which indicates that the angels will die is, "Everything will perish save His Face." [Soorah al Qasas (28): 88]

Will any of them die before the Trumpet is blown? We do not know the answer to that, and we cannot discuss it, because there is no text that can give us a positive or a negative answer. [See, *Aalam al Malaai'kah al Abrar*]

The angels are also assigned a number of other tasks in the universe and in the Hereafter, we shall mention a few.

Angel of Mountains

Aa'isha (radhi allahu anha) asked the Prophet ﷺ, "Have you ever faced any day more difficult than the day of Uhud?" He said, "I suffered at the hands of your people and the worst that I suffered was what I suffered at their hands on the day of Aqabah. That was when I went to call Ibn Abd Yaalayl ibn Abd al-Kalaal to Islam, and he did not respond.

I left feeling depressed and hardly knowing where I was going. I did not recover until I found myself in Qarn al-Tha'aalib. I raised my head and saw that I was being shaded by a cloud. I looked, and saw Jibraeel in the cloud.

He called me and said, "Allah has heard what your people said and how they responded to you. He has sent the angel of the mountains so that you can tell him to do to them whatever you want."

The angel of the mountains called me and greeted me, then said, "O Muhammad, tell me what you want me to do. If you want, I can crush them between two mountains."

The Prophet ﷺ said, "All I hope for is that Allah will bring forth from their loins people who will worship Allah alone and not associate any partner with Him." [Agreed upon]



“By those (angels) who drive the clouds in a good way.” [Soorah as Saffat (37): 2] In Saheeh Sunan at-Tirmidhee, it is narrated from Ibn Abbas that the Messenger of Allah ﷺ said, “Ar-Ra’d is one of the angels who is responsible for the clouds… He drives the clouds wherever Allah wills.” [Sunan at Tirmidhee (3/64, hadeeth no. 2492)]

Gatekeepers of Paradise & Hell

“And those who kept their duty to their Lord will be led to Paradise in groups, till when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say, ‘*Salamun Alaikum* (peace be upon you)! You have done well, so enter here to abide therein.’” [Soorah az Zumar (39): 73] Imam Ibn Katheer (rahimahullah) writes, “…when they come to the gates of Paradise, the gates will be opened for them as a sign of honor, and the angelic keepers will meet them with glad tidings, greetings of peace and praise.”

Concerning the guardians of Hell-Fire, Allah says, "O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe." These angel's nature is stern because mercy has been taken out of their hearts for those who disbelieve in Allah. Stern means they are powerful, strong and frightening, "who disobey not the Commands they receive from Allah, but do that which they are commanded" meaning, whatever Allah commands them, they rush to obey Him, without delay for even a twinkling of an eye." [See, Tafseer Ibn Katheer for Soorah at Tahreem (66): 6]

This eliminates the false idea that devils punish the wrongdoers in the Hell-fire - as depicted in popular entertainment.

The guardian angel of Hell-fire, who is assigned to light the Hellfire is named Malik. The Prophet ﷺ is reported to have said, "Last night I saw (in a dream) two men approaching me. One of them said, "The one, who will light Hellfire is Malik, the guardian of Hell, and I am Jibraeel and this is Mika'eel."" [Saheeh al Bukharee]

Allah has assigned nineteen Angels as guardians over Hell as a trial

There are nineteen angels guarding the Hellfire; they preserve it, kindle it and are entrusted with its affairs. "And what will make you know exactly what Hell-fire is? It spares not (any sinner), nor does it leave (anything unburnt)! Burning the skins! Over it are nineteen (angels as guardians and keepers

of Hell). And We have set none but angels as guardians of the Fire, and We have fixed their number (19) only as a trial for the disbelievers… and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say, 'What does Allah intends by this (curious) example?' Thus, Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this is nothing else than a (warning) reminder to mankind." [Soorah al Mudhaththir (74): 27 31]

Imam Ibn Katheer writes in his Tafseer, "It is said that Abu al-Ashaddayn and his name was Khaladah ibn Usayd ibn Khalaf said mockingly, "O people of Quraysh! You defend me against two of them and I will defend you against seventeen of them." He said this thinking himself to be very great. For they claimed that he achieved such strength that he would stand on a cow hide and ten people would try to pull it out from under his feet, but the skin would be torn to pieces and still not be removed from under him."

Shaikh Salih al-Fawzan writes, "And We have set none but angels as guardians of the Hellfire." This means they will not be from among the humans. So, if this person claims that he is strong and that he is able to fight against a number of humans, he will not be able to fight against even one of the angels.

Allah says, "And We have set none but angels as guardians of the Hellfire." This means, "We did not make them humans or jinn." …So they lie and seek to belittle this number. How can this great Hellfire, which contains all of these creatures, only be maintained by nineteen? Allah says, "And We have not made their number (i.e. 19) except as a trial for those who disbelieve." Therefore, no one knows the greatness of the angels and no one knows what Allah has with Him from armies in the heavens and the earth except for Allah. Neither these disbelievers nor anyone else knows." [*al Eeman bil Malaaikah wa Athruhu fi Hayatil Ummah*]

“There are also (other) angels that have responsibilities in this universe that only Allah has knowledge of. There are angels in charge of the seas, and angels in charge of the days. There are angels responsible for the winds and angels in charge of carrying out many other duties.

All of the events that occur in the universe and that constantly transpire within it on a daily basis are only by Allah's decree. As for the angels, they carry out whatever tasks Allah orders them to execute.” [end quote from, *al Eeman bil Malaaikah wa Athruhu fi Hayatil Ummah* by Shaikh Salih ibn Fawzan al Fawzan]

Apart from the above, a number of other angels and their duties have been mentioned in the Ahadeeth of Allah's Messenger. He, who wishes to read more about their activities on the earth, the heavens, on the Day of Judgment and beyond should refer to books of Ahadeeth.

Why did Allah not send Angels as Messengers?

The disbelievers have always found it strange that Allah sent a human as His Messenger and they said, "Why are not the angels sent down to us, or why do we not see our Lord?" [Soorah Furqan (25): 21]

Ad-Dahhak reported Ibn Abbas ﷺ saying, "When Allah sent Muhammad ﷺ as a Messenger, most of the Arabs denied him and his message, and said, "Allah is greater than sending a human Messenger like Muhammad." [Quoted from Tafseer Ibn Katheer]

Allah said concerning such disbelievers, "Indeed, they think too highly of themselves, and are scornful with great pride." [Soorah al Furqan (25): 21]

The nature of angels is different from the nature of man, and the Mercy and Wisdom of Allah dictated that Messengers to humans should be of their own kind.

Imam Ibn Katheer (rahimahullah) writes in the Tafseer of the verse (17): 94-95, "Allah says pointing out His Kindness and Mercy towards His servants, that He sends to them Messengers of their own kind so that they will understand what he says and will be able to speak to him directly.

If He were to send to humanity a Messenger from among the angels, they would not be able to deal with him face to face and learn from him, as Allah says, "Indeed, Allah conferred a great favour on the believers when He sent among them a Messenger from among themselves." [Soorah aal Imran (3): 164] ...Allah says, "Say, 'If there were

on the earth, angels walking about in peace and security. We should certainly have sent down for them from the heaven an angel as a Messenger," meaning, one of their own kind. But as you are human, We have sent to you Messengers from yourselves, as kindness and mercy." [end quote]

Allah says in another verse, "And they say, 'Why has not an angel been sent down to him?' Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion (i.e. the Message of Prophet Muhammad ﷺ)." [Soorah al An'am (6): 8 9] meaning, if We had sent an angel along with the human Messenger, or if We had sent an angel as a Messenger to mankind, he would be in the shape of a man so that they would be able to speak to him and benefit from his teachings. In this case, the angel (in the shape of a human) will also cause confusion for them, just as the confusion they caused themselves over accepting humans as Messengers!" [See, Tafseer Ibn Katheer]

Moreover, the disbelievers' demand to see the angels and to have a Messenger from among the angels was no more than stubbornness on their part. It was not a request for guidance, and even if it were to happen, they would never believe, Allah says, "And even if We had sent down unto them angels, and the dead had spoken to them and We had gathered together all things before their very eyes, they would not have believed…" [Soorah al An'am (6): 111]

Allah thus, said in reply to the disbelievers' demand that the day on which they would see the Angels would be a bad day for them, because the disbelievers will see the angels when death approaches or when the punishment is about to befall them, '…On the Day, they will see the angels, no glad tidings will there be for the

Mujrimoon (criminals, disbelievers, polytheist, sinners, etc.) that day. And they (angels) will say, 'All kinds of glad tidings are forbidden for you,'" [Soorah al Furqan (25): 21 22]

Moreover, seeing and keeping contact with the angels is not an easy task because the nature and creation of angels is different from those of the human beings. Ad-Dahhak said that Ibn Abbas said about the verse (6): 9, "If an angel was sent to them, he would come in the shape of a man. This is because they will not be able to look at the angel due to light." [Quoted from Ibn Katheer]

Although the Prophet ﷺ was the best of mankind, and physically and spiritually stronger, when he saw Jibraeel عليه السلام in his true form, he ﷺ fainted. Imam Ahmad (1:322) recorded that Abdullah ibn Abbas said, "The Prophet ﷺ asked Jibraeel to appear to him in his original shape and Jibraeel said to him, 'Invoke your Lord.' The Prophet ﷺ invoked his Lord, the Exalted and Most Honored, and a huge figure appeared to him from the east and kept rising and spreading. When the Prophet ﷺ saw Jibraeel in his original shape, he fell unconscious. Jibraeel came down and revived the Prophet ﷺ and wiped the saliva off his cheeks."

Another wisdom behind the human origin of the Messengers is that all the Messengers had the same attributes as the people to whom they were sent, such as physical bodies which needed food, drink and rest. They had experiences similar to that of other human beings; they enjoyed health and suffered from sickness, they were exposed to trials and tribulations and they also faced death. They had no special divine qualities, power or strength. Thus, they could become a living example of the Deen they were sent with. This also discards any possibility of anyone arguing

that the nature of the Messengers was different from the humans and thus, they could effectively accomplish all the duties of the religion, which are unfeasible for humans to carry out.

So, the disbelievers during the time of the Prophet ﷺ rejected the message of Allah's Messenger ﷺ because he was a human being from among themselves and their argument was, "How could a human being be a Prophet?" for they had seen and touched the Prophet ﷺ and knew that he was flesh and blood. They demanded an angel to be sent as a Prophet to them, thus asserting that an angel is more suitable to be a Prophet!!

The same thinking has mislead those who claim that the Prophet ﷺ was created from *Nur* (light), which is a characteristic of the angels. So, their argument is also somewhat similar to that of the Arab disbelievers, "How could the Prophet be a human?"

Both reject an important characteristic of the Prophets that they were all humans. Allah says in the Qur'aan, "Is it a wonder for mankind that we have sent Our revelation to a man from among themselves." [Soorah Yunus (10): 2]



Angel's Salaat upon the believers is explained by Hafidh Ibn Jawzi in two different statements;

First - the Salaat of the Angels is their supplication on behalf of the slaves of Allah as explained by Abu Aliya.
[See, Saheeh al Bukharee, The Book of Tafseer]

Second - the Salaat of the Angels is their seeking forgiveness.
[*Zaad al Maseer* (6/398)]

Imam Raghib Asfahani has combined both these statements and said, "The Salaat of the Angels is their supplication and seeking forgiveness."
[*al Mufarridat fi Gharib al Qur'aan*]

From the foremost, whose supplication and intercession is accepted by Allah are the Angels. Such is because Angels are obedient slaves of their Lord and they supplicate only for those whom Allah likes that they intercede. Allah says in the Qur'aan, “They speak not until He (Allah) has spoken, and they act on His Command.” Allah says further, “…and they cannot intercede (i.e., supplicate on behalf of someone) except for him with whom He (Allah) is pleased.” [Soorah al Ambiya (21): 26]

Two fundamental conditions of Shifa’ah (intercession) are;

a) No one can intercede except with the Permission of Allah,
b) Nobody can intercede except on behalf of whom Allah permits and is Pleased with, as Allah says in Soorah Saba (34): 23, “Intercession with Him profits not, except for him whom He permits.”

Ibn Katheer (rahimahullah) writes, “Allah tells us that the angels in the heavens, those who are close to Him and others, are all servants who submit humbly to Allah. They do not intercede with Him except by His Permission for someone with whom He is pleased. They are not like the princes and ministers of their (the idolater’s) kings who intercede with them without their permission for both; those whom the kings like and those whom they hate…” [See, Tafseer Ibn Katheer (39): 1 4] Thus, “…verses (that mention this fundamental condition of intercession) assert Allah’s Greatness, Pride, and Grace, and that no one dares to intercede with Him on behalf of anyone else, except by His permission.” [See, Tafseer Ibn Katheer (21): 28]

Accordingly, in order to achieve the intercession of the creation, it is first required to please Allah by adhering to the requirements of Tawheed (Oneness of Allah) and not committing any form of Shirk. When Abu Hurayrah ﵁ asked the Prophet ﷺ, “Who will

be the happiest of people to receive your intercession?" He ﷺ said, "Whoever said, '*La ilaha illa Allah*' sincerely with pure intention from his heart." [Quoted from Kitab at Tawheed by Muhammad ibn Wahhab]

Shaikhul-Islam Ibn Taymiyyah (rahimahullah) writes in *Iqtida Sirat al-Mustaqeem* explaining this hadeeth of Abu Hurayrah رضي الله عنه, 'So, the more sincerely one recites this statement (i.e. *La ilaha illAllah*), the more deserving he would be of the intercession. However, one who puts his trust in some fellow creature (for intercession) looking forward to him and fearing him, would have no share in the intercession.

When one approaches someone for recommending the case of another, he does not take prior permission to do so. Rather, one does it in the belief that the person approached, being indebted to him, would consider favorable the recommendation. However, Allah is above everyone, being the Master and Ruler of everyone, hence, one cannot intercede with him without His prior leave.

He, Himself, grants someone this privilege and accepts his intercession. This is akin to the process of dua (supplication), in that He prompts one to ask something and then grants the same. This Right is of Allah Alone.

It is worth reflecting that the one taken by someone as his intercessor may decline to do so or be forbidden by Allah to do so or his request be turned down. The most exalted human beings are Prophet Muhammad ﷺ and Prophet Ibraheem عليه السلام. Yet, Prophet Muhammad ﷺ ceased to supplicate for his dear uncle Abu Talib, not withstanding his earlier statement that he would seek forgiveness for him unless forbidden from it. The Prophet ﷺ offered funeral

prayer for some hypocrites and prayed for their forgiveness but he was forbidden to do so by Allah, “And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqoon (rebellious, - disobedient to Allah and His Messenger).” [Soorah Tawbah (9): 84]

“Whether you (O Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them... (And even) if you ask seventy times for their forgiveness... Allah will not forgive them, because they have disbelieved in Allah and His Messenger (Muhammad). And Allah guides not those people who are Fasiqoon (rebellious, disobedient to Allah).” [Soorah at Tawbah (9): 80] After this revelation, the Prophet ﷺ remarked, “Were I to know that they would be forgiven if I had asked more than seventy times for their forgiveness, I would have done so.” Subsequently, the following verse was revealed, “It is equal to them whether you (Muhammad) ask forgiveness or ask not forgiveness for them. Verily, Allah guides not the people who are the Fasiqoon (rebellious, disobedient to Allah).” [Soorah al Munafiqun (63): 6]

Let us now turn our attention to Prophet Ibraheem's story. He had promised his father that he would ask forgiveness on his behalf. However, when Ibrahim realized that his father was Allah's enemy, he recanted his earlier stance, as the Qur'aan recounts, “It is not (proper) for the Prophet and those who believe to ask Allah's Forgiveness for the Mushrikoon (polytheist, idolaters, pagans, disbelievers in the Oneness of Allah) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And (Ibraheem's) invoking (of Allah) for his father's forgiveness was only because of a promise he had made to him (his father). But when it became clear to him (Ibraheem) that he (his father) is an enemy to Allah, he distanced

himself from him." [Soorah Tawbah (9): 113 114]' [end quote]

So, no intercession will be of benefit to someone who commits Shirk or one who leads his life in disobedience to Allah while simply holding on to the false hope that he will be pardoned due to the intercession of Allah's Messenger ﷺ or someone else.

One should always remember that intercession is an honor bestowed by Allah on His Messengers and pious slaves. When Allah Wills to forgive the sins of His slaves, He might make intercession of His pious slaves a means to forgive a sinful person, thus forgiving His sinful slave and honoring His pious slave.

Texts of the Qur'aan and the Sunnah mention the characteristics of such fortunate people, for whom the Angels are permitted to intercede, seek forgiveness and ask Allah's blessings for them. It also cites those unfortunate people, whom the Angels invoke against, and ask Allah to cause their destruction and failure.

In order to encourage incorporating the good qualities that make one worthy of Angel's Salaat, and to warn against those destructive traits that cause one to deserve Angel's La'nah, we have collected a few Ahadeeth that speak on the subject.

People who sleep in a state of purity

Allah's Messenger ﷺ said, "Purify these bodies and Allah will purify you. There is no one who sleeps in a state of purity except that an Angel accompanies him for the night. He (the slave of Allah) does not turn his side (during his sleep) except that the Angel says, "O Allah, forgive your slave because he slept in a state of purity." [Fath al Baree. Al Hafidh Ibn Hajr (rahimahullah) has declared its chain of narrators as 'good' (Jayyid)]

Moreover, when this person awakens from his sleep, the same Angel seeks forgiveness for him. Allah's Messenger ﷺ said, "An Angel accompanies him, who sleeps in a state of purity and he does not awaken from his sleep except that the Angel says, 'O Allah forgive your slave (and he mentions his name) because he slept in a state of purity.'" [Silsilah Ahaadeeth as Saheehah]

These two Ahadeeth mention two merits for the one who sleeps in the state of purity,

(a) An Angel accompanies him throughout the night; and what a great merit is it to receive the company of an Angel!

(b) During the night, whenever the slave of Allah turns in bed, the Angel seeks forgiveness for him.

These are not the only two benefits of sleeping in a state of purity. The Prophet ﷺ said, "There is no Muslim who sleeps in a state of purity while mentioning the remembrance of Allah and wakes up during the night and asks any blessing of this world or the Hereafter except that Allah grants his request." [Sunan Abu Dawood]

People who eagerly await the subsequent prayer

Allah's Messenger ﷺ said, "(When) One of you awaits the Salaat without breaking his ablution, he is in the state of prayer. The Angels supplicate for him, 'O Allah, forgive him. O Allah, have Mercy upon him.'" [Saheeh Muslim]

Allahu Akbar! Such great reward for such a simple and easy deed - The slave of Allah merely awaits the prayer and the rewards of performing prayers are recorded in his deeds, and the Angels seek forgiveness and blessings of Allah for him!! Fortunate people used to and still preserve this magnificent deed.

A splendid story in this regard is the one mentioned by Imam Ibnul-Mubarak (rahimahullah) from Ataa ibn Saaib (rahimahullah) that he said, "We visited Abu Abdur-Rahman Salma (whose name was Abdullah ibn Habib) and he was on the verge of death in the mosque. We suggested to him to move to his house, which would be more comfortable. To which he replied, "Such and such person has informed me that Allah's Messenger ﷺ said, 'Whoever amongst you stays in the mosque awaiting the prayer is in the state of prayer.'

And in the narration of Imam Ibn Sad, the Messenger of Allah ﷺ said, "and the Angels say, 'O Allah, forgive him. O Allah, have Mercy on him.'" And then he (Abu Abdur-Rahman Salma) said, "So, I want to die while I am in the mosque." [Tabaqaat al Kubra, 6/174 175]

People who pray in the first row of congregation

Imam Ibn Hibban (rahimahullah) relates from Baraa ﷵ, "The Messenger of Allah ﷺ used to say, "Verily, Allah and His Angels send Salaat upon (the people of) the first row." [Saheeh Sunan Abi Dawood]

The saying of Baraa ﷵ, "The Messenger of Allah ﷺ used to say" means that Allah's Messenger ﷺ repeatedly mentioned this statement.

The saying of Allah's Messenger ﷺ once is enough to establish the authenticity of any statement, but when the Messenger of Allah ﷺ repeatedly mentions an issue, then how firm and potential would the matter be?

Frequent mentioning of the issue also indicates the keenness of Allah's Messenger ﷺ for the people of his Ummah to achieve the great rewards of praying in the first row. Numerous ahadeeth can be found on the subject. From amongst them is the narration recorded in Saheeh al-Bukharee from Abu Hurayrah ﷵ, "…If the people knew the reward for pronouncing the Adhan (call for prayer) and for standing in the first row (in the congregational prayer) and found no other way to get it except by drawing lots, they would do so…" [Saheeh al Bukharee]

Imam Ahmad recorded the Hadeeth which mentions the Salaat of Angels upon the second row of congregation along with the first row. Allah's Messenger ﷺ said, "Verily, Allah and His Angels send Salaat upon the first row." They (the Sahabah) said, "O

Messenger of Allah! (What about) the second row?" Allah's Messenger said, "Verily, Allah and His Angels send Salaat upon the (people of) the first row." They said, "O Messenger of Allah! the second row?" The Messenger of Allah ﷺ said, "and on the second row." [Saheeh at Targheeb wat Tarheeb (1/269)]

Along with proving that Allah and His Angels send Salaat upon the second row, this Hadeeth also proves the excellence of the first row over the second row, for Allah's Messenger ﷺ mentioned that Allah and His Angels send Salaat upon the first row twice.

The excellence of other leading rows is also mentioned in the Hadeeth recorded by Imam Abu Dawood from Baraa ibn Azib ؓ, who narrated that Allah's Messenger ﷺ said, "Verily, Allah and His Angels send Salaat upon the first rows." [Saheeh Sunan Abu Dawood, 1/130]

People who stand on the right side of the Imam in the congregation

The Messenger of Allah ﷺ said, "Verily, Allah and His Angels send Salaat upon (the people) of right side of the rows." [Hafidh Ibn Hajr has declared this Hadeeth as, hasan. See, Fathul Baree (2/213)]

The Sahabah رضي الله عنهم were always eager to stand on the right-hand side of the Prophet ﷺ in congregational prayers. Baraa ؓ said, "When we prayed behind the Prophet, we cherished to be on his right side so that his face would turn towards us (at the end of the prayer)..." [Saheeh Muslim]

People who complete the rows of congregational prayer

The Angels send Salaat upon those, who join the lines and stand shoulder-to-shoulder and toe-to-toe in congregational prayers while leaving no place in between. Two Ahadeeth from many on the subject have been quoted below, Aa'isha (radhi allahu anha) reports from the Messenger of Allah ﷺ, “Verily, Allah and His Angels send Salaat upon those who complete the rows, and whoever fills a gap (in a row), Allah will raise his status because of it.” [Saheeh Sunan Ibn Majah]

Imam Ibn Khuzaymah relates from Baraa ibn Azib رضي الله عنه, “Allah's Messenger ﷺ would walk from one corner of the row to the other and touch our chests and shoulders (in order to straighten our lines) and say, ‘Don't split (your rows) (or Allah may) split your hearts.’” [Saheeh at Targheeb wat Tarheeb] Therefore, the Sahabah رضي الله عنهم used to preserve their lines of congregation.

Imam Bukharee (rahimahullah) records from Anas Ibn Malik رضي الله عنه that Allah's Messenger ﷺ said, “Straighten your rows, for I see you from behind my back.” Anas added, “Each one of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion.” [Saheeh al Bukharee]

People who perform Fajr & Asr in congregation

Angels of night and Angels of day gather at (the time of) Fajr and Asr prayers. At the time of Fajr prayer, Angels of night ascend and Angels of day descend, and at the time of Asr prayer, the Angels of day ascend and Angels of night descend (and) their Lord asks them, "In what state did you leave my slaves?" They reply, "We descended and they were praying, and we left them while they were praying, so forgive them on the Day of Judgment." [See, Musnad Ahmad]

People who keep seated at the place of Salaat after concluding it.

Abu Hurayrah ﵁ reported that the Messenger of Allah ﷺ said, "Anyone amongst you who sat in a place of worship waiting for the prayer is in prayer and his ablution is not broken, the angels invoke blessing upon him (in these words), "O Allah! pardon him. O Allah! have mercy upon him." [Saheeh Muslim]

Question: Is it necessary that one keeps seated in the place of one's Salaat in the mosque in order to receive the Angels' Salaat, or one would still receive this merit if he were to move to another place in the mosque?

Hafidh Ibn Hajr writes explaining a similar Hadeeth in Fathul-Baree (2/136), "the intent of the saying of Allah's Messenger, 'at the place of Salaat' is the same place, where a person performs his Salaat. This has been said considering the general situation. However, if one moves to another place with the intention of awaiting the next prayer, then he will be eligible for the same reward."

Question: Can women praying in their own houses also achieve the Salaat of Angels by sitting at the place of prayer?

Allamah Ibn Baz answered a similar question in the affirmative: Is reading the Qur'aan after Fajr prayer in one's home equal in reward to performing the same deed in the mosque?

Answer: "This is a greatly rewarded deed, but the words of the Hadeeth indicate that the reward is for those who perform the deed in the place of one's prayer in the mosque. However, if someone due to some sickness or fear, performs the Fajr Salaat in the house, reads the Qur'aan or glorifies Allah while being seated in the place of prayer until sunrise and then performs two raka'ah of prayer - Insha'Allah, he will achieve the rewards mentioned in the Hadeeth, because he has performed the prayer in the house due to reasons recognized by the Sharee'ah.

Similarly, if a woman performs the Fajr Salaat in the house, reads the Qur'aan or glorifies Allah while being seated in the place of prayer until sunrise and then performs two raka'ah of prayer, then she will also achieve the rewards mentioned in the hadeeth." [Majmo Fatawa wa Maqalat Mutanawwi li Shaikh Ibn Baaz (11/403)]



People who complete the recitation of the Qur'aan

Imam Darmi (rahimahullah) relates from Sa'd رضي الله عنه, "If the recitation of the Qur'aan is completed in the first part of the night then the Angels send Salaat upon the reciter until the end part of the night.

And if the recitation of the Qur'aan is completed in the last part of the night, then the Angels send Salaat upon the reciter until the evening.

So, perhaps, one of us had some part of the Qur'aanic recitation remaining, then he would delay it until the evening or morning." [Sunan ad Darmi, Imam Darmi has declared this narration 'hasan']

People who send Salaat upon the Prophet

The Messenger of Allah ﷺ said, 'There is no person who sends blessings on me, except that the angels send blessings on him so long as he sends blessings on me. So, let the person do a little of that or a lot." [Saheeh al Jamee (5/174)]

Allah's Messenger ﷺ has encouraged us to send more and more blessings upon him by mentioning it's immense virtues.

Imam Tirmidhee (rahimahullah) reported that

> Abi ibn Kab ﵁ related, "O Messenger of Allah! I want to increase sending Salaat upon you. So (guide me as to), how much part of my Dua (supplication) should I dedicate for it (i.e., sending Salaat upon you)?"
>
> He ﷺ said, "As much as you like."
>
> I said, "one-forth?"
>
> He said, "As much as you like, but if you increase, it will be better for you."
>
> I said, "Half?"
>
> He said, "As much as you like, but if you increase, it will be better for you."
>
> I said, "Two-thirds."
>
> He said, "As much as you like, but if you increase, it will be better for you." I said, "Should I dedicated all of my supplication (for sending Salaat upon you)?"
>
> He ﷺ said, "Then, all your worries will be taken care of and your sins will be forgiven." [Saheeh Sunan at Tirmidhee (2/299)]

Another narration recorded by Imam Ahmad from Abi ibn Ka'ab states, "A man said, 'What is your opinion if I were to dedicate all of my supplication for sending Salaat upon you?" The Messenger of Allah ﷺ said, "then, all your worries of the world and the Hereafter will be taken care of." [at Targheeb wat Tarheeb (2/501)]

People who spend for a good cause

The Prophet ﷺ said, “Every day two angels descend from heaven and one of them says, “O Allah! Compensate every person who spends in Your Cause,” and the other (angel) says, “O Allah! Destroy every miser.” [Saheeh Bukharee]

Hafidh Ibn Hajr (rahimahullah) has mentioned an excellent point while explaining the Hadeeth. He says that the Angel does not restrict the recompense of the spent money. The wisdom behind it is that the compensation could be in the form of anything, wealth, reward or something else.

There are many people, who spend for a good cause but leave the world before any compensation (of their money) reaches them in the form of wealth; and their share is allocated until the Hereafter in the form of reward or (for some people) their compensation is in the form of being saved from hardships.” [Fathul Baree, (3/305)]

People who maintain the Sunnah of Suhoor

Narrated Ibn Umar ﷺ, “Allah's Messenger ﷺ said, “Verily, Allah and His Angels send Salaat upon those who eat the Suhoor (the pre-dawn meal of fasting).” [Saheeh at Targheeb wat Tarheeb (1/519)]

Abu Sa'eed al-Khudree ﷺ said that Allah's Messenger ﷺ said, “The Suhoor is a meal of blessings, so do not leave it, even if one of you just takes a (gulp) of water, since Allah sends Mercy, and His Angels seek forgiveness for those who take the Suhoor.” [Reported by Ahmad (3/12 and 44) and Ibn Abee Shaibah (3/8) and their isnads support each other]

This Hadeeth shows the Prophet’s keenness for his Ummah to receive the Mercy of Allah and His forgiveness, which is why he encouraged us to drink even a sip of water for Suhoor.

People who maintain their fasts even though food is served before them

Ammarah ﷺ relates that Allah's Messenger visited him at his house. A number of other companions also gathered there, who were served dates. One man isolated himself.

Allah's Messenger ﷺ inquired, “What is the matter with him?”

The man replied, “I am fasting.”

So, the Prophet ﷺ said, “There is no fasting person before whom people eat except that Angels send Salaat upon him until they leave.” [Musnad Ahmad (7/370)]

Shaikh Ahmad Abdur-Rahman al-Banna said while explaining the words of Allah's Messenger, “The Angels send Salaat upon him,” - “Angels send Salaat upon him because he practices patience even though food is served before him, and especially because (in this situation) his heart will be persuaded towards the food and fasting would become difficult for him.” [Buloogh al Amani (9/217). Also, see Tuhfatul Awadhi (2/67)]

People who visit their sick Muslim brethren

The Prophet ﷺ said, “There is no man who visits a sick person in the evening, but seventy thousand angels go out with him, and pray for his forgiveness until the morning, and he will have provision in Paradise. And whoever goes to him in the morning, seventy thousand Angels go with him, and they pray for forgiveness for him until the evening, and he will have provision in Paradise.” [Saheeh Sunan Abi Dawood]

Allah's Messenger ﷺ has encouraged his Ummah to visit the sick by mentioning many other virtues of this deed. For example, he ﷺ said, “He, who visits a sick remains under the blessings of Allah until he returns, and if he sits (near the sick) then he has been drowned in it (i.e., in the blessing).” [Shaikh al Albanee has declared this Hadeeth as Saheeh (authentic). See, Hamish Mishkat al Masabih (1/497)]

Umm Salamah (radhi allahu anha) reported Allah's Messenger ﷺ saying, “Whenever you visit the sick or the dead, supplicate for good because Angels say, 'Ameen,' to whatever you say…” [Saheeh Muslim]

Imam an-Nawawi (rahimahullah) said, “This Hadeeth indicates that only good should be spoken at such a place. One should seek Allah's Forgiveness and Mercy (for the sick or the dead) and supplicate for leniency and compassion with them…” [Sharh Nawawi]



People who preach good to others

Two kinds of people were mentioned before the Prophet ﷺ; an aabid (worshiper) and an aalim (knowledgeable). He ﷺ said, “…Verily, Allah and His Angels and inhabitants of the heavens and the earths, even the ant in its hole and even the fish send Salaat upon the preacher of good.” [Saheeh Sunan Tirmidhee]

The meaning of, “the preacher of good” in this Hadeeth signifies the knowledge of the religion and the knowledge, which relates to the success of the people. The Prophet ﷺ only mentioned the preacher of good so that it becomes evident that only those preachers, who lead the people to good are worthy of such Salaat.” [See, Mirkat al Mafateh (1/473)]

Angels says, 'Ameen' to the Dua of those who pray for their absent fellow Muslim

It is narrated from Abu Darda that the Prophet ﷺ said, "The Dua of a person for his Muslim brother in his absence will be answered. At his head there is an angel, and every time he prays for him for something good, the angel who has been appointed to be with him, says, 'Ameen, may you have likewise.'" [Saheeh Muslim]

In light of this Hadeeth, two kinds of people achieve the merit of the Angel's saying, 'Ameen'. First are those absent Muslims for whom the supplication is performed because the Angel says, 'Ameen' for such a supplication, which means, 'O Allah, accept this Dua for the absent Muslim."

The second category of people are those who supplicate for the absent Muslims because the Angel says, "and for you too" after, 'Ameen,' meaning may Allah grant you the same.

Imam an-Nawawi (rahimahullah) writes in the explanation of this Hadeeth, "The excellence of supplicating for the absent Muslims is mentioned in this Hadeeth. This merit will be achieved even if one were to supplicate for a group of Muslims. Also, if one supplicates for the whole Muslim Ummah, he will have achieved the same advantage, as is known from the apparent meaning of the Hadeeth.

Qadhi Ayaz (rahimahullah) relates, "If the Salaf wanted to beseech Allah for something with regards to oneself, then they would supplicate to Allah with the same on behalf of their Muslim

brethren because such a supplication is accepted and the Angel supplicates for the supplicant.” [Sharh an Nawawi]

Hafidh Dhahabi (rahimahullah) relates from Umm ad-Darda that Abu Darda had 380 Muslim friends, for whom he would supplicate in his prayer. His wife inquired about the issue and he replied, “Shouldn't I desire that the Angels supplicate for me.” [Siyar A'lam an Nubula]

Angels seek forgiveness for believers who repent

In Soorah al-Ghafir, Allah tells us that the bearers of the Throne and the Angels who are around the Throne glorify their Lord and submit themselves to Him, and they pray for the forgiveness of believers especially those who repent. “Those (angels) who bear the Throne (of Allah) and those around it, glorify the praises of their Lord and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allah) (saying), “Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way. and save them from the torment of the blazing Fire! Our Lord! And make them enter the And (Eden) Paradise (everlasting Gardens) which you have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. And save them from (the punishment, because of what they did of) the sins, and whomsoever You save from (the punishment, because of what they did of the sins (i.e. excuse them) that Day, him verily, You have taken into mercy.' And that is the supreme success.” [Soorah al Ghafir (40): 7 9]

Unfortunate people who deserve the La'nah of Allah's Angels

Imam Raghib Asfahani (rahimahullah) cited,
"La'nah means to get angry, condemn and repel.
The La'nah of Allah is
His punishment on the Day of Judgment
and in this world (it means)
discontinuation of His Blessings and guidance.
The La'nah of one person for the other
is the supplication of the former against the latter."
[al Mufarridat fi Gharib al Qur'aan, p.451]

People who slander the Sahabah ﷺ

The Prophet ﷺ said, "None should revile my companions, for, if one of you were to spend as much gold as (mount) Uhud, it would not amount to as much as one mudd (approx. kg. 2.750) (spent in the cause of Allah) of one of them or half of it." [Saheeh Muslim] Allah's Messenger ﷺ said, "May the La'nah of Allah, His Angels and the whole of mankind be upon him, who slanders my companions." [as Saheehah] Thus, Allah's Messenger ﷺ did not only forbid slandering the Sahabah ﷺ, but he also invoked Allah's La'nah upon him, who does such an evil action. Imam Tabaranee has reported from Aa'isha (radhi allahu anha) that Prophet ﷺ said, "Do not slander my companions. May the La'nah of Allah be upon him, who slanders my companions." [Saheeh al Jamee as Sagheer]

Allamah Manawi (rahimahullah) writes in the explanation of a similar Hadeeth, "It is due to the service of the Sahabah ﷺ in the field of Islam that Allah's Messenger ﷺ has invoked La'nah upon him, who slanders them. Abusing them is one of the major sins and is a serious crime." [Faidhul Qadeer]

Salafus-Salih and the scholars of the Ummah have greatly condemned slandering the Sahabah ﷺ. Qaiz ibn Rabee relates from Wail ibn Bahi, "A dispute occurred between Ubaidullah ibn Umar ﷺ and Miqdad ﷺ, during which Ubaidullah abused Miqdad. Umar ﷺ said (upon hearing this), "Bring me a blacksmith, so that I may order him to cut off his (Ubaidullah's) tongue, so that no one would dare to

abuse the Companions of Allah’s Messenger ﷺ next time.”

Another narration mentions, “When Umar ؓ intended to cut off the tongue (of Ubaidullah), the Sahabah ؓ interceded (for his forgiveness) with Umar, who said, “Let me cut off the tongue of my son, so that no one would dare to abuse the Companions of Allah's Messenger ﷺ next time.”

After mentioning this incident, Shaikhul-Islam Ibn Taymiyyah writes, “Perhaps, he (Umar ؓ) did not cut off the tongue of his son due to the intercession of the Sahabah, amongst whom, perhaps, even Miqdad ؓ was included.” [Saarim al Maslool]

Imam Ahmad Ibn Hanbal (rahimahullah) is reported to have said, “If you see someone mentioning the Sahabah ؓ with foul language, then you should reconsider your opinion about him being a Muslim.” [Saarim al Maslool]

Imam an-Nawawi writes, “Slandering the Sahabah is Haraam (forbidden) and amongst major sins, regardless of whether they were entangled by disputes or were safe from them, because their participation in the battles was due to their Ijtihad.” [Sharh an Nawawi]

Shaikhul-Islam Ibn Taymiyyah (rahimahullah) mentions after citing a few Ahadeeth that forbid slandering the Sahabah ؓ, “He, who slanders the Sahabah ؓ, has committed a greater crime than harboring hatred for them. Such a person would surely be a hypocrite, who does not believe in Allah and the Day of Judgment.” [Saarim al Maslool]

How strange it is that some people make slandering the Companions of the Messenger ﷺ a religious ritual by means of which they seek to draw closer to Allah, although their punishment is what the Messenger ﷺ has mentioned in the above Ahadeeth, and it is a frightening punishment.

People who give shelter to innovators and criminals

"Whoever innovates a heresy (Bidah) or gives shelter to an innovator or criminal, may there be upon him the curse of Allah, the angels and all of mankind." [Saheeh Sunan Abi Dawood]

Innovation and criminal actions in the sacred city of Medina are even more serious, Abu Hurayrah ﷺ narrated that the Prophet ﷺ said, "Medina is a Haram, so whoever commits any innovation therein or gives protection to an innovator, the curse of Allah, the angels and all of mankind may be upon him. Allah will not accept any obligatory or voluntary deed from him on the Day of Resurrection." [Agreed upon]

In the explanation of the words, "So he, who commits any innovation in it," Qazi Ayaz writes, "it means any person who commits a sin (in Medina)." [Sharh an Nawawi] And Allamah Qari writes, "It means (he, who) propagates sins and bidah in al-Medina and it includes everything that is against the Book and the Sunnah." [Mirqat as Mafateh]

"Qazi Ayaz said, "the ruling deduced from this hadeeth is that such an act is a major sin because La'nah is only invoked with regards to major sins. And the meaning of this saying of Allah's Messenger ﷺ is that Allah certainly sends La'nah upon such person, and so do the Angels and all the people. And it mentions his being far away from the Mercy of Allah because linguistically the meaning of '*La'n*' is to repel and keep away." [See, Sharh an Nawawi]

People who ascribe themselves to others besides their own fathers

"...If anyone makes a false claim to paternity, or being a client of other than his own master, there is upon him the curse of Allah, the Angels, and all the people. Allah will not accept from him any recompense in the form of obligatory acts or voluntary acts..." [Saheeh Muslim]

"It is known from this Hadeeth that it is Haraam (prohibited) for a person to ascribe himself to other than one's father and for a slave to attribute himself to other than his owner. Because it involves ingratitude, confusion in inheritance, guardianship, etc. It also entails severing the ties of kinship and disobedience to one's parents." [Sharh an Nawawi] This issue also includes falsely attributing oneself to certain tribes, clans or lineages.

People who withhold spending in good cause

The Prophet ﷺ said, "Every day two angels descend from heaven and one of them says, "O Allah! Compensate every person who spends in Your Cause," and the other (angel) says, "O Allah! Destroy every miser." [Saheeh al Bukharee]

Women who abandon their husbands beds without a Sharee'ah reason

Abu Hurayrah ﵁ reported Allah's Messenger ﷺ saying, “When a man invites his wife to his bed and she does not come, and he (the husband) spends the night being angry with her, the angels curse her until morning.” [Saheeh Muslim]

Abu Hurayrah ﷺ also reported that Allah's Messenger ﷺ said, “When a woman spends the night away from her husband's bed, angels curse her until morning.” This hadeeth has been narrated through the same chain of transmitters with a slight variation that he said, “Until she comes back.” [Saheeh Muslim]

In another narration, Abu Hurayrah ﵁ reported Allah's Messenger as saying, “By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is in the heaven is displeased with her until he (her husband) is pleased with her.” [Saheeh Muslim]

(Thus) It is Haraam for a woman to keep away from her husband’s bed unless there is a Sharee'ah reason. Imam an-Nawawi further explained this issue in Sharh an-Nawawi. He said, “It is Haraam for a woman to refuse to go to her husband's bed without a Sharee'ah reason.

It is not a Sharee'ah reason to be in the state of menstruation because in this situation, the husband has the right to fondle from above the clothes.” [Sharh an Nawawi]

Numerous Ahadeeth mention the seriousness of this sin. Imam Tabaranee (rahimahullah) reports from Umar ﷺ, "Allah's Messenger ﷺ said, "The prayer of two kinds of people does not ascend their heads; a slave who escapes his owner until he returns and the woman, who disobeys her husband until she returns to him." [Majma az Zawaaid]

The prohibition for the woman to keep away from her husband's bed is from those means which are meant to fulfill the intent of marriage so that marriage protects the spouses from evil thoughts and desires, and safeguards their private parts.

It is also the responsibility of the husband to consider the well being of his wife. Shaikhul-Islam Ibn Taymiyyah (rahimahullah) writes, "The husband has the right (to co-habit) with his wife but on the condition that he does not harm her, nor prevents her from fulfilling any obligation and it is also the responsibility of the wife not to impede in fulfilling the right of her husband." [as Siyaamatus Sharee'ah fi islaah ar Ra'ee war Ra'eeyah, p.163.]

Jibra'eel عليه السلام has supplicated against three kinds of people

The Prophet ﷺ climbed upon the Minbar (pulpit) and said, 'Ameen, Ameen, Ameen.'

It was said, 'O Messenger of Allah, why did you say Ameen?' He ﷺ said, 'Jibreel came to me and said, 'O Muhammad, he is doomed who hears your mention (i.e., your name) and does not say, Peace be upon you. (in the Hadeeth of Musnad Ahmad - then Allah may distance him).''

He said, "Say, Ameen."

So, I said, "Ameen."

Then he said, "He is doomed who sees the month of Ramadaan come and go, and he has not been forgiven. (in the Hadeeth of Musnad Ahmad - and so he enters Hell Fire, then Allah may distance him)."

He said, "Say, 'Ameen.'

So, I said, 'Ameen.'

Then he said, "He is doomed, who grows up and both his parents, or one of them is still alive, and they do not cause him to enter Paradise (in the Hadeeth of Musnad Ahmad - then Allah may distance him)."

He said, "Say, Ameen."

So, I said, "Ameen."' [Musnad Ahmad]

How unfortunate and miserable are these three kinds of people against whom Jibreel عليه السلام has supplicated that they be turned away from the Mercy of Allah, and the Prophet ﷺ has said, 'Ameen,' for this supplication.

Imam Taibi (rahimahullah) discusses the reason behind the supplication against these three kinds of people saying, "Sending Salaat upon the Messenger of Allah ﷺ is a form of honoring and respecting him. He, who honors the beloved Messenger of Allah, He (Allah) bestows him with respect and reputation and he, who does not hold the Messenger in high esteem, Allah brings upon him humiliation and shame.

Similarly, Ramadaan is one of Allah's most esteemed months, regarding which Allah, Himself says, "The month of Ramadaan in which was revealed the Qur'aan, guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong)." [Soorah al-Baqarah (2): 185]

He, who is bestowed with the opportunity to honor this sacred month, and performs the deeds of Ramadaan with Ihsan (to perform acts for the sake of Allah Alone) and Ihtisab (to seek the reward of one's deeds from Allah Alone), then Allah dignifies him. He, who does not respect this sacred month, Allah disgraces him.

As far as respecting one's parents is concerned, then in it is reverence to Allah. This is why Allah mentioned doing good to parents along with His Tawheed and worship in the verse, "And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents." [Soorah al-Isra (17): 23]

Thus, if one does not take advantage of the opportunity of serving his parents, especially when he finds them in their old age and they have no support of any creation except him, then the deeds of such a person qualify him to be humiliated." [Sharh Taibi (3/1044)]